

## POETRY.

From the Friend of Man.  
**MISSIONARY HYMN,**  
 Addressed to the "Missionary Band" of Oneida  
 Institute, comprising students designing to be  
 missionaries.

Onward, onward, men of Heaven,  
 Bear the gospel banner high;  
 Shrink not till its light is given,  
 Star of every pagan sky.  
 Bear it where the pilgrim stranger  
 Faints 'neath Asia's vertic ray—  
 Bid the red-brow'd forest ranger  
 Hail it, ere he flees away.

Where the Arctic ocean thunders,  
 Where the tropics fiercely glow,  
 Broadly spread its page of wonder,  
 Brightly bid its radiance flow.  
 India marks its lustre stealing,  
 Shivering Greenland laves its rays,  
 Africa, mid her deserts kneeling,  
 Lifts the untamed strain of praise.

Rude in speech, or grim in feature,  
 Dark in spirit, though they be,  
 Show that light to every creature,  
 Prince or vassal—bond or free—  
 Onward!—haste to every nation!  
 Host on host, your ranks supply,  
 Onward!—Christ is your salvation,  
 Death itself is victory!  
 Hartford, Conn. L. H. S.

## THOUGHTS IN AUTUMN.

BY MRS. CRAWFORD.

The leaves from the trees  
 Are all drooping away,  
 Like the friends of my youth,  
 They are gone to decay;  
 Vain world that I dwell in,  
 My spirit is free,  
 From thy spells that once flung  
 Their enchantments o'er me.

We dream away life  
 From the mind's very birth,  
 And worship, as idols,  
 The notions of earth,  
 'Till Time rings the knell  
 Of our youth's dying years,  
 And thought, like the sere leaf  
 Of Autumn, appears.

Reflection comes late,  
 But it tarries full long,  
 When life's banquet is stript  
 Of its gaud and song;  
 Yet wisely doth God  
 In his mercy decree,  
 That our feelings should change  
 Like the leaves of the tree.

As the worm that will turn  
 To a butterfly gay,  
 Spins its own snowy shroud;  
 So we creatures of clay  
 May weave such a garment  
 Of light for the tomb,  
 As will lay on the soul  
 'Gainst a season of bloom.

The leaves from the trees  
 Are all drooping away,  
 Like the friends of my youth,  
 They are gone to decay;  
 But hope points to me,  
 As to nature, a spring,  
 When my spirit shall rise  
 Like a bird on the wing.

## PEACE DEPARTMENT.

Lawfulness of War for Christians, Examined.

Another argument advanced, is the expression of our Savior to his disciples. "He that hath no sword, let him sell his garment and buy one." That the disciples understood this direction literally, as they had done some of his other sayings, which were not meant so, is evident by the reply they made; "here are two swords;" of which it does not appear that he took any further notice than to say "it is enough." Were only two sufficient for their defence? But does not our Lord's reproving Peter for cutting off the ear of Malchus; by healing the wound, and ordering the sword to be put into its sheath, with the addition of this denunciation, "all they that take the sword, shall perish with the sword," render this passage a decided testimony against war, even in self-defence? That Christ intended by this direction, that the "ambassadors of peace," his apostles, should arm themselves with weapons of destruction to man, I can form no idea of.

Can it be supposed, that the blessed Messiah, after so positively forbidding the indulgence of every disposition that would lead into strife and contention, should command his followers to provide weapons to defend themselves with, which they could not use for that purpose, without the aid of those very passions which he had prohibited? The New Testament does not furnish an instance, (except the reprehended one of Peter's) of an apostle or disciple using a sword or weapon of defence. The doctrine of the apostles is in perfect unison with that of their divine Master. Paul charges the Romans, "recompense to no man evil for evil. Be patient in tribulation; bless them that persecute you: bless and curse not: overcome evil with good." Similar is the language of Peter, who, after charging to lay aside all malice, guile and envy; adds, "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii. 1, 20, 21, 23. John's language is, "We should love one another; not as Cain, who was of that wicked one, and slew his brother." "God is love, and he that dwelleth in love, dwelleth in God, and God in him. There is no fear in love; but perfect love casteth out fear. If a man say, I love God, and hateth his brother, he is a liar." 1 John, iii. 11, 12, iv. 16, 18, 20. Indeed the New Testament throughout, breathes the language of love, peace, long-suffering and charity.

And we are informed by authentic history, that the Christians of the first two

centuries, were so clothed with the spirit of love, and by it introduced into such a tender feeling for mankind, that they unanimously refused to fight, or go to war on any occasion; although for refusing, grievous sufferings were the consequence; and even the loss of life itself to some. If we compare their conduct with that of Christians of the present day, who, though making the same profession of religion, yet advocate war; is there any alternative, but to conclude, that those early followers were in an error, or that they who advocate war now, are in one; or that time has changed the nature of the gospel?

Professing Christians in the more corrupt ages since, having engaged in war, can by no means justify those of the present day, because, if example is to be followed, it ought to be the example of those who lived nearest the commencement of the Christian era, and whose conduct in refusing to fight, is certainly most consistent with the doctrines of the New Testament. It is indeed lamentable, that men, and even men of penetrating minds, should suffer themselves to be so influenced by prevailing custom and public opinion, as to conclude that war is allowable; without investigating whether these are consonant with the principles of Christianity.

[To be Continued.]

## DEFERRED ARTICLES.

## PROSPECTS BEFORE US.

We are permitted to copy the following sentences from a letter recently addressed by James G. Birney, to Gerrit Smith.

"If I am not mistaken, the next year will witness the most rapid movements of anti-slavery principles. The crisis will come when the South become convinced we can not be put down; that discussion will go on. Our success will be sure, when the slave holders become convinced that their 'system' is on the wane, that it is not to be perpetual."

Mr. Birney is an accurate observer of the signs of the times, and his long and intimate acquaintance with the South, together with his present facilities for acquiring the best information, should give his opinions great weight. According to the calculations of Mr. Birney, "the crisis" is yet to come. Many abolitionists, perhaps, the greater body of them, are inclined to consider it as already past—Abolitionists in New York, in Boston, in Utica, and in many other places, have witnessed the reaction that has followed the violence of mobs. They see the tide turned in their favor; they judge (and we trust rightly) that such scenes could not be repeated again now. Abolitionists may likewise look upon the abortive attempts in Congress, and in the Northern legislatures, to pass laws against freedom of speech and of the press; and in the review of these attempts, they may rejoice in the belief that the day has gone by, for any further attempts of this kind. And from these circumstances, it comes to pass that abolitionists generally consider the great crisis of their affairs as having already taken place.

And yet we have little doubt that Mr. Birney is correct, and that the time is not far distant that will prove him so. Hitherto the South has been acting upon the supposition that abolitionists could very easily be put down and silenced—and that they would be. It remains to be seen how they will act when they discover their mistake, and it remains to be seen to what length their northern confederates (both in church and state) will go, when they have concentrated their strength for the purpose, and buried their party quarrels and feuds. We have misread the leaders in several prominent religious sects if there are any extremists recorded on the pages of church history to which they will not go, both in civil "penalties and ecclesiastical censures," rather than not see their "brethren of the South" sustained in their Christian right of slaveholding. Their own comments upon the scriptures, if honest, can not carry them much short of it; and abolitionists ought to be on their guard, expecting some new and unprecedented crisis, and prepared to meet it in whatever shape it may come. From open hostility we have less to fear than from deceptive underminings, some ecclesiastical convention, some lowering down of the holy standard of truth and duty by men who can assist in passing gag laws against anti-slavery lectures one day, and make speeches at anti-slavery meetings the next. These are the movements which require to be watched with vigilance, as the crisis approaches, which Mr. Birney so rationally anticipates. The Northern "friends" of the South, who "love the Southern slaveholder" have already begun to discover that "we can not be put down," that "discussion will go on." Their only remaining hope is to "divide and conquer." If they can contrive to pass for abolitionists and gain the confidence of such—if they can inspire a portion of them with terror lest the Union should be dissolved, and then insinuate in a covert manner, the conscience deadening doctrine of "compensation" taking care to denounce as "partisans" all those who are so unchristian and denunciatory as to question the soundness of the doctrine, they will expect to gain their end. If abolitionists will only beware of such, we have little fear that they will not be prepared for the crisis that apparently awaits them. It is just on this point, if we mistake not, that abolitionists must ere long be tried. When the slave holder is convinced that we can no longer be silenced and put down, he will begin to talk about the sacrifices, and lay in his claim for "compensation." It was so with the West India planter, and we should probably find it so with those of this country.

Let abolitionists only be prepared for the crisis, and the remaining prediction of

Mr. Birney, is equally cheering and correct. "Our success will be sure when the slaveholders become convinced that their system is on the wane, that it is not to be perpetual. Slaveholders will never become honest gradualists. All they want of that system is its indefinite postponement. Let them only become convinced that the system must come down in some way, and their common sense will lead them to prefer immediate emancipation to any other conceivable experiment."

Friend of Man.

A "REV. BARNABAS PHINNEY," formerly minister at Pawtucket, R. I., and more recently at Westborough, Mass., has been found guilty of licentious conduct, and is deposed from the ministry—whereupon all classes of licentious men, sceptics, scoffers, and enemies of moral reform, both in and out of the church, are raising a loud triumph, and inundating the land with false representations. Some of the papers have it that Barnabas Phinney of Massachusetts is the same individual with Rev. Charles G. Finney, Professor at Oberlin, Ohio! Others, equally accurate in their information, represent the delinquent as having been an active friend of Rev. J. R. M'Dowall, the pioneer of moral reform. The Boston Recorder lends its sanction to this latter report. Now it happens that we resided in and near Pawtucket the summer before last, while the same "Barnabas Phinney" was preaching there, and we never heard him claimed by the friends of any species of moral reform in that place, and never saw or heard of his taking an active part in any of the efforts then making in that village, to break up the system of licentiousness which condemns one sixth part of the females of America to the condition of brutes! No: he was not prepared to say that such a change should take place immediately—and the "prudent" ones in Pawtucket, who were forever finding fault with Elder Ray Potter and Rev. C. S. Simmons for their ultra views, ultra ethics, ultra theology, and ultra measures, were ever ready to designate the same "Rev. Barnabas Phinney" as a model of all that was "Christian-like" and prudent in such matters; one who never carried things "too far." The ministers just mentioned were "too denunciatory. But Mr. Phinney never denounced. He was no ultraist!" Of all the ministers of that region professing any attachment to vital godliness, and any concern for public morals, we know of no man whose influence was accounted by ultra reformers to be more injurious, whose policy was accounted to be more compromising, and more in accordance with the standard of the N. Y. Observer and Boston Recorder, than this same "Rev. Barnabas Phinney." These are the facts of the case, and the Boston Recorder and the infidel papers may make the most of them. Mr. Phinney may have attended some moral reform meeting for aught we know, though we never knew of it—as we believe he has attended anti-slavery meetings, with friendly professions, at the same time laboring to produce compromise, and lower down the standard. If the Boston Recorder wishes to guard the churches against such men, and characterize them as "impostors," we shall not be careful to counteract its warnings.—Friend of Man.

**EDITORIAL PROMISES.**—The editor of a new periodical says in his introductory address—"We shall avoid the discussion of every excited and exciting topic."—"If we interfere at all with the excitements and popular prejudices of the day, it will be by way of conciliation." Then, in the very next sentence, he adds—"Vice and immorality will be rebuked with severity, yet with candor, moderation and forbearance."

How an editor can rebuke vice and immorality with severity, and yet avoid every exciting topic, we do not exactly understand. He who rebukes vice and immorality with severity, will not fail to rebuke intemperance, licentiousness, robbery, and man-stealing. But all these are "exciting and exciting topics." And the editor says he will "avoid the discussion" of them. We do not see how the editor can redeem both his promises. Candor, moderation and forbearance will do a great deal, "by way of conciliation," and are excellent things in their place. But they cannot reconcile "severe rebukes" of sin, with such a forbearance as shall entirely "avoid" a "discussion" of them. *Id.*

**RESCUE OF DUFAYEL.**—Our readers will recollect an account which we published some days since, of the sudden imprisonment of a man at Lyons in a well, by the caving in of the sides, and the efforts which were made for several days to release him.—Later advices announce the success of these endeavors, but not till the 11th day of his confinement. For three or four days previous, the sappers were obliged to proceed with such caution they advanced but two inches an hour, expecting every moment that the earth might fall in and destroy the object of their labors. When at length they cut through the planks, the prisoner took hold of the sergeant of the engineers by the neck, and he was drawn out. The earth immediately caved in, and closed the cavity in which he had been confined.—He was laid on a blanket in the horizontal gallery, and soon after drawn up and conveyed on a litter to his own house, where a warm bed was prepared for him. At the last date he was doing well.—N. Y. Jour. Com.

Among the articles lately exhibited at the fair of the American Institute, New-York, was a machine for working out staves. It is said that it will saw and dress, from any kind of plank, two thousand staves a day, and may be driven by a six or eight-horse power. The cost of it is from \$300 to \$325.

**The growing intercourse between England and the United States.**—All commercial men must be well aware of the increasing intercourse between this country and the United States of America. The first houses of London are identified in bills of exchange with the leading houses in the states; and this they would not be, were it not for the great confidence which is placed in the solidity of American houses. The fact is, that the states are daily increasing in their commercial importance, and are extending their connection to all parts of the civilized world. Free from national debt, their institutions all based on the broadest foundations, with great tract of country to spread over, and increased in population by parties repairing there from all parts, and carrying with them what they have learnt and acquired here, they have every means of increasing in mercantile importance, and wealth as its inseparable concomitant. What is it but the growing commercial importance of the United States that has caused the great sensation and perplexity in our money market? The men whom a dozen years ago were consigned to obloquy by the opprobrious term of "Yankees" are now lifting up their heads on high; and are stretching their arms abroad,—they are treated with respect, because they are no longer to be despised; and amongst the commercial communities of the world they are taking their place. The United States, though but in their infancy have all the materials of mercantile magnitude in them. Every body sees this now; and many people have begun to feel it. There seems to be every disposition on the part of our principal mercantile men to transact business with the Americans, and they show no lack of disposition to cultivate this intercourse with us or any other nation. Free almost to perfection from protecting duties owing to their being free from a national debt which encumbers us, which has originated protecting duties, they can open their ports to all nations; and all nations back again can take their produce. Such a country is sure to grow in greatness and importance.—London Mercantile Jour.

**THE NORTH AND THE SOUTH.** If a Southern gentleman comes to Massachusetts with his slave, our Courts have decided that the slave is free.

If a Northern gentleman goes to South Carolina with a colored waiter, by the laws of South Carolina the waiter is taken and locked up in jail.

The southerners are indignant at the northerners for making their slaves free-men.

The northerners are indignant at the southerners for making their freemen slaves.

Which is right and which is wrong?—Religious Magazine.

The Sack and Fox Indians met Governor Dodge on the west bank of the Mississippi, opposite Kock Island, and closed a treaty of sale, on the 28th ult. for their reservation on the Lower Iowa for 75 cts. per acre. It is thought the whole purchase will amount to \$250,000, \$20,000 to be paid the first year, \$10,000 of it to the half breeds; \$10,000 in blankets, guns, ammunition and implements of husbandry, and the remainder to be paid in instalments of \$10,000 per annum.

There were about 300 Sacs and 200 Foxes present. No whiskey was allowed among them, and none was given to them except by the avaricious speculators, who carried little bottles in their pockets and would treat a few red men sily, of which Kockuck took severe notice. Some persons sent two bottles of liquor from a steamboat, to Black Hawk, but he would not receive them, and ordered his young men to dash them to pieces.

A gentleman from Holliston, says that the bones of a human being have been discovered amongst the ashes of the barn destroyed by fire there last week. They are supposed to be those of a veteran cider drinker of the town, who has been missing since the fire, and is supposed to have fallen asleep in the barn with his lighted pipe in his mouth, the hot ashes from which, falling into the hay, occasioned the disaster.

The New Orleans Standard of the 19th ult. has the following:—"There have been upwards of 2,500,000 dollars due by Mexico to merchants in New Orleans, for many months past; and there will be about 4,500,000 due in January next. The loss of so large an amount to our merchants would almost be a public calamity, as it would seriously affect the commercial relations subsisting in New Orleans; yet that loss is almost unavoidable, should the present state of affairs continue between Texas and Mexico."

**LOSS AND GAIN.** A distillery was destroyed by fire on the 28th ult., at Pontiac, Michigan, respecting which the editor of the Rochester Democrat makes the following very just estimate: "Loss to the owner, \$1000. Gain to the community, \$10,000."—Buffalo Spectator.

**J. G. Birney,** senior editor of the Philanthropist, is delivering Anti-Slavery lectures in various places in Ohio, and with much success. Ohio will go against slavery in spite of mobs. The Western Reserve is abolition already; 2 to 1.—*Id.*

**ELECTIONS.**—The choice of Electors took place on Monday last in Maine, New Hampshire, Connecticut, Maryland, Virginia, Georgia and several other States.

**Appointments by the President.**—Grandison D. Royston, to be Attorney of the U. S. for the District of Arkansas, in the place of T. J. Lacey, resigned.—Globe.

They are building a new State Prison in Rhode Island.

The opinion appears to be pretty generally prevalent, especially among those who are in the daily habit of using fuel, that the duty on foreign coal ought to be removed.—Mer. Jour.

It appears by the late catalogue of Bowdoin College, that there are 138 students in that Institution at the present time, viz. 45 Seniors, 35 Juniors, 29 Sophomores, and 32 Freshmen.

**To the Honorable Supreme Court,** next to be held at Rutland, within and for the County of Rutland, on the first Tuesday following the fourth Tuesday of January next:

**THE** petition of Lemuel Davenport, of Brandon, in said County, humbly sheweth that your petitioner, on the 24th day of June, A. D. 1828, was lawfully married to Calista Church, then of said Brandon, at Ticonderoga in the County of Essex and State of New-York, by Park Freeman, Esq., then a justice of the peace in said County of Essex; and continued to live with the said Calista, in the due observance of all the marriage covenants, until the 2nd day of September, A. D. 1832; when the said Calista without any just provocation, deserted your petitioner and refused to live with him, and hath ever since neglected and refused, and still doth neglect and refuse to live with your petitioner, and in violation of her marriage covenant hath been guilty of the crime of adultery. Your petitioner therefore humbly prays this Honorable Court, that the bonds of matrimony may be dissolved, and a bill of divorce granted him, and as in duty bound will ever pray.

**LEMUEL DAVENPORT,**  
 By B. DAVENPORT, her Attorney.  
 Brandon, Oct. 13, 1836.

**WHEREAS,** it hath been made to appear to me that the said Calista lives without the reach of legal process of this State—It is therefore ordered that the substance of the foregoing petition, and this citation, be published three weeks successively in the Vermont Telegraph, printed at Brandon, in said County of Rutland, the last of which shall be, at least six weeks before the session of said Court, to which the same is made returnable, that the said Calista may appear, if she chooses, and shew cause, if any she have, why the prayer of said petitioner should not be granted.

Given under my hand at Rutland, this 13th day of Oct. 1836.

**CH. K. WILLIAMS,**  
 Chief Justice Supreme Court.

**To the Honorable Supreme Court,** next to be held at Rutland, within and for the County of Rutland, on the first Tuesday following the fourth Tuesday of January, 1837:

**THE** petition of Experience Smith, of Pittsford, in said County of Rutland, humbly sheweth, that your petitioner on the 12th day of May, A. D. 1818, at Woodstock, in the County of Windsor, was lawfully married to Henry Smith, then of said Woodstock, by the Rev. Walter Chapin, minister of the gospel; and that she continued to live with the said Henry, in the due observance of all the marriage covenants, on her part, until the 10th day of March, A. D. 1832; when the said Henry, regardless of his marriage covenant, and without any just cause, wilfully deserted your petitioner, and wholly neglected to render her any assistance or support, and still doth neglect to afford your petitioner any means of support; and hath treated her with intolerable severity, and been guilty of the crime of adultery. Your petitioner, therefore prays that the bonds of matrimony between her and the said Henry may be dissolved, and a bill of divorce granted her; and that such portion of said Abel's estate may be assigned and decreed to her, as to this Honorable Court shall appear reasonable; and as in duty bound will ever pray.

**EXPERIENCE SMITH,**  
 By B. DAVENPORT, her Attorney.  
 Dated at Pittsford, Oct. 4, 1836.

**WHEREAS,** it hath been made to appear to me that the above named Henry Smith lives without the reach of legal process of this State; It is therefore ordered that the substance of the foregoing petition and citation be published three weeks successively in the Vermont Telegraph, printed at Brandon, in the County of Rutland, the last of which shall be at least six weeks before the session of said Court, to which the same is made returnable; that the said Henry may appear and shew cause, if any he have, why the prayer of said petitioner should not be granted.

Given under my hand at Rutland, this 13th day of Oct. A. D. 1836.

**CH. K. WILLIAMS,**  
 Chief Justice Supreme Court.

## NOTICE.

**TAKEN** up by the subscriber, on the 25th inst., a Bay Mare, supposed to be four years old, with one white hind foot, also one white fore foot, and some white in the forehead. The owner is requested to prove property, pay charges and take her away. **ASA BLACKMER, Jr.**  
 Sudbury, Oct. 28th, 1836.

## NOTICE.

**TO WHOM IT MAY CONCERN:**—This may certify that I relinquish all claim to the services of my son, Sylvester M. Manly, during the years of his minority; and that I shall pay no debts or charges contracted by him after this date.

**ALLEN MANLY,**  
 Brandon, Nov. 9, 1836.

**I HEREBY** certify that I have given to my son Aaron, his time to trade for himself, and will claim none of his earnings nor pay any of his debts after this date.

**AARON PARKS,**  
 Goshen, Sept. 25, 1836.

**JOB PRINTING.**  
 ALL kinds of Job Printing neatly executed at this office.

## VT. LIT. &amp; SCI. INSTITUTION.

## THE WINTER QUARTER.

**WILL** commence on Thursday, Dec. 2. Tuition, three or four dollars according to the studies, to be paid in advance. Eleven weeks and a half constitute a quarter.

Board at the Institution will be one dollar and fifty cents.

The Female department will continue through the winter.

Every student that enters the Institution will be required to pay, at least, tuition for half a quarter.

**CARLTON PARKER,** Principal.  
 Brandon, Nov. 1836.

## TO THE PUBLIC.

**THE** undersigned respectfully invites the attention of those gentlemen and ladies who are admirers of taste and fashion, and at the same time studious of economy, to his well selected stock of Goods: consisting of Broadcloths; plain striped and plaid Cassimeres; Satines; Molekins; plain and figured Merinos; Circassians; Camlets; Plaids; Prussians; Thibet, Merino, and Silk Shawls; Calicoes; Silks; Muslins; Laces; Cambric; brown and bleached Sheetings and Shirts; Flannels; Gingham; cotton; ging-ham and silk Cravats; Stocks; Shoes; ladies' kid, lined and fur Gloves; silk plush Bonnets; Cloke Trimmings; dress Hdkfs; cotton and worsted Hosiery, &c. &c.

Also, Crockery; Hardware; a full assortment of Groceries; and in fact nearly all things called for in a country store. He will also say that his hopes of obtaining the patronage of the public are founded on the principle by which he determined to carry on his business, viz. by supplying Goods of the best quality, to produce style of the first class, and to content himself with moderate profits, which he conceives to be the best means of meeting the competition of the present day, and the only plan that can give ultimate satisfaction to his customers. He also wishes it to be understood that every attention will be paid to those examining his stock, and that the lowest prices will be named and such as he trusts will satisfy those favoring his call.

Respectfully,  
**T. S. ELDRIDGE,**  
 Panton, Oct. 26, 1836.

## HOUSE TO LET.

**NEAR** the Seminary, in this village, well situated for a boarding house. Inquire of the subscribers.

**JOHN CONANT,**  
**WILLARD KIMBALL,**  
 Brandon, Nov. 1st, 1836.

**To the Honorable Supreme Court,** next to be held at Rutland, within and for the County of Rutland, on the first Tuesday following the fourth Tuesday of January next:

**THE** petition of Lucy Hebard, of Brandon, in said County of Rutland, humbly sheweth, that on the 27th day of June, A. D. 1830, at Brandon aforesaid, she was lawfully married to Abel Hebard, then of Hancock, in the County of Addison, by the Rev. William Hutchinson, minister of the gospel, and that she continued to live with the said Abel in the due observance of all the marriage covenants, until the tenth day of July, 1835; when the said Abel wholly deserted your petitioner, and treated her with intolerable severity, and hath ever since neglected to furnish her with any of the necessities of life; and in violation of his marriage covenant hath been guilty of the crime of adultery. Your petitioner therefore prays, that the bonds of matrimony between her and the said Abel may be dissolved, and a bill of divorce granted her; and that such portion of said Abel's estate may be assigned and decreed to her, as to this Honorable Court shall appear reasonable; and as in duty bound will ever pray.

Dated at Brandon, this 31st day of October, 1836.

**LUCY HEBARD,**  
 By B. DAVENPORT, her Attorney.

**WHEREAS,** it hath been made to appear to me that the above named Abel Hebard lives without the reach of legal process of this State; It is therefore ordered that the substance of the foregoing petition, and this citation, be published three weeks successively in the Vermont Telegraph, printed at Brandon, in Rutland County, the last of which shall be at least six weeks before the session of said Court, to which the same is made returnable; that the said Abel may appear and shew cause, if any he have, why the prayer of said petitioner should not be granted.

Given under my hand at Rutland, this 31st day of October, A. D. 1836.

**CH. K. WILLIAMS,**  
 Chief Justice Supreme Court.

## NOTICE.

**TO WHOM IT MAY CONCERN:**—Whereas, my wife Betsey has left my bed and board without cause or provocation, this is to forbid all persons harboring or trusting her on my account, as I shall pay no debts of her contracting after this date.

**ALLEN MANLY,**  
 Brandon, Nov. 7, 1836.

## VEGETABLE BALSAMIC ELIXIR.

**PREPARED** by N. H. DOWNS.  
 For coughs, colds, consumption, catarrhs, croup, asthma, whooping cough, lung fever, and all other diseases of the head, chest and lungs.

Pamphlets containing a history of the medicine, with numerous and respectable certificates and ample directions, and much other information, accompany each bottle and can be had at any of the agencies gratis.

Sold by special appointment by

**HENRY WHELOCK,** Brandon; also by Roynton & Austin, Orreell; S. H.monds, Pittsford; B. F. Haskell, Cornwell; Haskell & Wicker, North Ferrisburgh; E. H. Aiken, Benson; S. H. Barnes, Charlotte; and by most other respectable druggists in the State.